

# The Manifesto.

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## DISTINCTION BETWEEN RELIGIOUS RIGHTS AND RELIGIOUS TOLERATION.

CATHARINE ALLEN.

WEBSTER defines toleration as the allowance of that which is not wholly approved—the endurance of that which is objectionable, or of the expression of offensive opinions.

Thus, religious toleration is that which is granted to those differing in opinion from the accepted creeds or tenets of the established church of a nation or state wherein Ecclesiastical and State rule are united, as under all monarchical governments.

Under such conditions the property of the established church remains untaxed, and public money is used for the support of chaplains in the army and for other religious services dictated by the State, while none of the clergy of dissenting sects ever receive public appointments, but must be supported entirely by the dissenters whose church property is taxed at the same rates as any private possessions.

Under this system we see that the State puts a premium on hypocrisy, by thus making it pecuniarily more advantageous to accept a given code of religious belief, than to declare and live

by the individual convictions of reason and conscience.

The governments of Russia, Turkey and most eastern nations are unlimited monarchies, where all religious sects, other than those of the established faith of said countries, are subject to the caprice of rulers who may at one time tolerate and even encourage the settlement in their domain of other sects and then without any reasonable provocation, issue edicts for their immediate banishment, as is the case at present with the Jews of Russia.

On the other hand religious freedom is that which can obtain only under republican governments wherein Church and State are divorced.

It has its securities in the recognition of a "government for the people and by the people," of those inalienable rights by which man is endowed by his Creator, the most important of which is liberty of conscience with the privileges of free press and free speech.

By the Constitution of the United States these are ours to enjoy in common with every class of loyal citizens.

In the Declaration of rights as first proposed the clause upon this subject read that "All men should enjoy the fullest toleration in the exercise of re-

ligion, unpunished and unrestrained by the magistrate."

To this Madison objected, pointing out this distinction between the recognition of an absolute right and the toleration of its exercise; as the latter would imply the power of jurisdiction. It was therefore so changed as to read: "All men are equally entitled to the full and free exercise of religion according to the dictates of conscience."

It is recorded that in 1827, Lord Stanhope voiced the same sentiment from the House of Lord's, in the following words:—"The time was when toleration was craved by dissenters as a boon, it is now demanded as a right, but the time will come when it will be spurned as an insult." Thus we see that toleration is opposed to rights, for it is the granting of unmerited favors rather than the acknowledgment of inalienable rights.

We have said that under the Constitution of the United States, religious freedom is the right of all loyal citizens; but at the present time, it would be more correct to say ought to be their right, for, during the twenty-five years a revolution has been going on in our nation, moving with accelerated speed toward a reunion of Church and State. Not only is this being systematically consummated by the Church of Rome, the mightiest and most perfect organization in the earth, but Protestant bodies, almost as a unit, unwittingly are forging the chains which in no distant day (according to her own bold declarations) Rome will make use of upon all who refuse to acknowledge her authority.

Already is persecution in the name

of religion going on in several different states of the Union. The Constitution of Tennessee, declaring that:—"No human authority can in any case whatever control or interfere with the rights of conscience," has not prevented decision by the Supreme Court of that state against pious members of the Christian church, who, according to their convictions had observed the Scriptural Sabbath, and on the following day quietly employed themselves on the farm.

By the instigation of their Christian brethren of other churches, numbers of the Seventh-day Baptists of Tennessee have for that offence been tried, convicted, and actually imprisoned with common criminals, and in their company worked in the chain gang!

The silence of the religious press concerning these outrages, which have been made public through the secular press, is significant of the general assent of the churches to persecution for conscience' sake, and, by the decision of the Supreme Court of the United States that this is a Christian nation, together with the act of Congress conditioning appropriation for the World's Fair to its Sunday closing, the government has been made party to religious controversy; thus practically making void the first amendment of the Federal constitution.

The promoters of these measures have boasted that "these are only the beginnings."

Thus we see that our supposed guarantees of religious rights no longer exist. That liberty of conscience in America is a thing of the past, and that the degree of toleration which we

are now allowed, rests upon the caprice of an arrogant and aggressive minority who are able to sway the actions of our highest magistrates in wresting from the people their most sacred rights. Verily, "Eternal vigilance is the price of liberty."

*Mt. Lebanon, N. Y.*

### APPRECIATIVE.

HELEN A. STONE.

I HAVE mentally many times written a few lines for the MANIFESTO, expressive of love to Gospel relation far and near. My appreciation of the constant labor, anxiety and patience attendant on the preparation, printing and circulating of our monthly, which always brings much that is good, interesting and instructive.

I feel grateful to beloved Elder Henry and to all of our Canterbury Brethren and Sisters who so honorably bear this responsibility. I owe kind thanks to all contributors who have the interest, and spare the time to help fill its pages for the edification of its subscribers. While I commend those who have acted creditably in this respect, I admonish myself for enjoying so much the productions of others, without adding my mite, and only offer as an apology that I am aware there are many more capable.

As I have had the privilege of visiting the Societies of Believers, East and West, with the exception of South Union, I am always pleased with the "Home Notes;" they renew my limited acquaintance, and carry me to the homes from whence they come, with

sympathy, when there is aught that disturbs and troubles, or pleasure and rejoicing when comfort and success abound.

The visits I so much enjoyed, the kindness I have with others so bountifully shared, the order, beauty, cleanliness and godliness manifested in the lives and homes of the pure in heart, ever awaken in my soul gratitude to the giver of all "good and perfect gifts," and a realization of my and our indebtedness to gospel Parents, who suffered physically and spiritually, that they might lay a foundation on which to build,—the principles of eternal life.

I have recently had the opportunity of visiting nearer home in company with Elder Joseph and Eldress Harriet.

We spent New Year's with the Canaan family, and were much pleased with the lively interest manifested in all that serves to make a home for the soul, as well as for the body; mental culture not being neglected.

Not long since we were at the North Family a few days, the former home of Eldress Harriet, where she served faithfully many years previous to moving to Watervliet; but to me it was quite equal to going abroad, as I never spent many hours there before, since the first four weeks that I was in the Society.

Elder Daniel, Br. Walter, Eldress Anna and Sister Martha are awake to all that secures to the home pleasant, attractive and protective conditions, and the inmates are constantly striving to develop intellectually and spiritually.

Jan. 22nd we spent with them and at 2 p. m. had a heavenly meeting;

many of the members expressed their faith, and love and blessing circulated freely. We were also noticed by the spirit of beloved Elder Giles, in the following poem, spoken by one of the Sisters with uplifted hand.

Feeling that we want all the household of faith to share in this blessing, who have known his care and interest in our Zion, we ask to have it inserted in the MANIFESTO.

#### A BLESSING.

I HOLD in my hand a blessing,—  
A blessing for every one;  
Oh, come partake of the fullness!  
Each daughter and each son.

Purity—whitest of raiment  
To clothe the spirit form,  
To bring the joy of the angels,  
The whole life to adorn.

Love—with the flowing mantle  
To cover the erring soul;  
And Peace like an angel walking  
Where the angry billows roll.

O, come! while the spirit moveth;  
And be forever blest  
With hope, and joy, and courage,  
In the way of righteousness.

*Mt. Lebanon, N. Y.*

#### INFINITE INTELLIGENCE.

O. C. HAMPTON.

INFINITY is either one or nothing. I believe in the Supreme Being or Infinite Intelligence which runs the visible and invisible universe, and which is the sum of all that is. The old impossible nonsense of two Infinities, which logically, mutually and mathematically and inevitably destroy each other I abandoned long ago, their very expression being an unpardonable solicism. This Infinite Intelligence consists of Love

and Wisdom, qualities the same in essence but differing in manifestation. And again by this apparent law of differentiation these qualities are shaded off into many other dual appearances as faith and patience, sincerity and peace, joy and sublimity, male and female, positive and negative, music and flowers, painting and poetry etc. etc., ad infinitum.

Among human beings those who are inspired with noticeable aspirations toward higher, holier and sweeter lives may be considered as belonging to the positive class, while those who seem to be making no noticeable upward progress may be conveniently catalogued as the negative class. In reality both classes are inevitably progressing, whether they know it or not. Heredity and environment are sufficient to account for all the characteristics of each class—the goodness and worthiness of the former;—the apparent badness and unworthiness of the latter. Then who art thou O egotistical and self-righteous man that presumest to judge another? Jesus said, “I judge no man.” We are no better qualified to judge than he was. O what boundless room for Divine charity he left in his doctrine for us to exercise toward all, enemies as well as friends, the negative class equally with the positive. What boundless love the Supreme Being has toward the just and unjust. And yet Jesus requires this same love to all on our part, for he says, “Be ye therefore perfect, even as your Father which is in Heaven is perfect,” and to show how literally and practically he requires us to carry out this injunction he adds, “who maketh his sun to shine

upon the evil and the good and sendeth his rain upon the just and the unjust." It is a lamentable fact that the majority of us are inclined more to condemn the negative characteristics of our fellow beings than to speak of and encourage their positive virtues, which after all are the only real qualities pertaining to them—the only elements that will not finally pass away.

Years ago I heard a Brother (who is now in Heaven) say, "I think Believers would do far better to cease dwelling on the negative side of character and encourage the positive only; if a man seems full of hatred, gently and patiently set forth the beauty and joy and peace of love" etc. etc., so on throughout the category of the virtues and their negatives. If the love of the Father is Infinite, He must necessarily love Judas as well as he does Jesus, because to talk about degrees in an infinite quantity is nonsense. What a vista of joy and eternal glory this opens up to us, what a stream of everlasting consolation, to be able to love every being in existence and thereby enable all to finally reach the regions of unbounded peace, joy and forgiveness we ourselves enjoy. What greater boon can fall to the lot of finite man, to become infinite in love and saving power to his fellow man. And this is possible for us all.

*Union Village, Ohio.*

Those who fail to increase their spiritual light, are likened unto the five foolish virgins who provided no oil for their lamps. To such the path to happiness becomes darkened, and they fail to receive the blessings, which are attained by those who walk in the light.

*Ada Wayne.*

#### ADMONITIONS.

SOPHIA WAYNE.

How oft when better thoughts persuade  
To choose an angel guide,  
We learn to feel contending force  
Is ever by our side.  
And so we often choose the ill,  
And leave the well undone,  
And then regret in silent tears  
The victory is not won.  
Oh, blessed spirit influence  
By which we should be led;  
Yet we are prone to disobey,  
Choose our own way instead.  
Then in the silent hours of night  
Will realize our loss,  
And chide ourselves as being  
Faithless followers of the cross.  
How hard it seems to overcome  
The subtle power of sin,  
Still, we can never reach the goal  
Unless we try to win.  
We must uproot all selfish pride,  
Or else we'll strive in vain  
To keep our guardians by our side,  
Or call them back again.  
Oh glorious truth our Mother taught,  
That by a true confession  
We conquer self, that we may gain  
The power of intercession.  
Kind spirit friends admonish us  
To seek the good and true,  
And if we take the path marked out  
They'll bear us safely through.  
*Ballston, Spa. N. Y.*

#### LIBERALISM.

ALONZO G. HOLLISTER.

Is it liberal, philosophic, or intelligent, to test spiritual and metaphysical subjects by physical standards, in order to stultify and invalidate their teachers, to make them appear worthless, or to shirk the labor necessary to clearly apprehend them? Is that the true method of progressive thinking?

To illustrate—In pure mathematics, each word is a sign of one thought, or idea, and of one only. The words one, two, three, applied to numbers, and square, circle, cone, applied to geometric figures, have each but one meaning, and hence never suggests but the one idea for which it is the sign. But the very nature of spiritual and metaphysical ideas, compels their representation, often, by words used as signs for natural objects, and hence arises the use of figurative and symbolic language.

Is it candid, and the mark of a truth seeker, to ignore this property of language, or to construe it falsely, in order to invalidate spiritual ideas clothed in such language, because the ideas are distasteful to the natural man, or to stultify the wisdom and character of the teacher; because said teacher does not conform his instruction and practice to the ordinary course of this world?

An inspired Apostle of Jesus, described a two-edged sword that goeth forth out of the mouth. All know that material swords do not go forth from the mouth. But the testimony of truth, proceeding from the mouth of one who lives it, does slay error that gets in the way of it, and hence its likeness to a material sword with which men slay each other. Now as Jesus taught men always to bless, and never to curse each other, but to overcome evil with good, as he compared his followers to children, and to sheep for harmlessness, and sternly rebuked the use of a sword to shed blood, even in self-defense, is it just or fair to interpret him as meaning a carnal

sword, when he said, "I came not to send peace, but a sword?"

Does not the peace here spoken of, refer to man's internal foes, and the sword, is it not that "testimony of Jesus" which separates good from evil, light from darkness, truth from error, between which, no teacher that preceded Jesus, (if not Buddha,) seemed to know where to draw the dividing line.

The carnal sword was already here, in so great excess of reasonable demand, as to render such reference to it, meaningless. Moreover Jesus forever rejected that, when he rejected the proffer of the kingdoms of this world through the Jewish national idea of a great military deliverer. But the testimony, "Resist not evil, but overcome evil with good" continually, the testimony against adultery in the heart, the testimony dissolving all carnal and selfish ties, and abolishing all private ownership of property, including husband and wife-hood, was new and evolutionary, most radical and revolutionary, and pierced a tender spot. This testimony is of that spirit of truth, which Jesus declared "The world cannot receive, because it sees her not neither knows her." As no one knows the things of man but by the spirit of man, so no man knows the things of God, but by the spirit of God, which is one, incorruptible and holy, in all its messengers.

If professed light bearers refuse to see the higher spiritual truth when it is proffered them, will they not lose the rank of spiritual teachers, even as the followers of Aristotle ceased to be world teachers, by refusing to see the



discoveries of Galileo? No blame is attachable to inability, unless it be self-induced, but perverted ability, and falsification of facts, will not aid a good cause, nor bring a desirable reward.

It has become a proverb that "Books have souls." Of that character is the New Testament record of Jesus and his immediate disciples, covering a space of less than forty years. What other book written by mortals, ever equaled it in the amount and quality of mental pabulum it has furnished to souls hungering for spiritual instruction? What other book of its size, contains so much truth in relation to man's moral duty, spiritual nature and destiny, with so little admixture of error? What vast numbers have been turned from error to righteousness, by conning its precious lessons, multitudes have been thereby induced to lead better lives than they otherwise would. An attempt to make Jesus responsible for all the wickedness practiced by pretenders to his name and authority, is unfair and unreasonable as would be an attempt to make virtue accountable for hypocrisy, or to make honest industry responsible for the avarice, greed, oppression and devilry practiced to gain an undue share of its products.

Those who seek the wisdom which comes from above, which is first pure and then peaceable, full of mercy and good fruits, will judge according to knowledge.

*Mt. Lebanon, N. Y.*

"The first step to greatness is honesty."

Show love and kindness unto all.

#### LETTER FROM MOUNT LEBANON,

*Addressed to an absent member of the Society.*

MY DEAR SISTER:—It is a lovely day, I am sitting by the west window viewing the scenery that surrounds our beautiful mountain home; my thoughts take wings and fly to you, and "as thoughts are things," did you not feel a familiar presence, my lonely absent Sister?

I remember the time when I was brought to Mt. Lebanon; I was young and fond of worldly pleasure, and was greatly opposed to staying, where I supposed everything self-pleasing and attractive would be denied me. You met me with a gentle, loving spirit; and spoke many kind, encouraging words; showing me that our greatest happiness was attained through self-sacrifice and devoting our lives to do good and be good. Be assured dear Sister the impressions I received from those who spoke from actual experience, and in whom I could see Christ's life and teachings exemplified, created in my heart new desires and aspirations; I was ministered to by a spiritual power that changed my purpose in life. Oh how thankful I am that I have chosen the better part. I feel recompensed for every sacrifice made and find true pleasure and peace of mind in following my inward convictions of right and duty. I feel the necessity of looking to God for strength and assistance, if we trust in his Divine power made manifest through his sacred order, we shall "possess our souls in patience" and be inspired with hope and cheerfulness, these will alleviate all anxieties of mind.

"Mirth is like a flash of lightning that breaks through the dark clouds and glitters for a moment, but cheerfulness keeps up continual daylight in the mind, and fills it with a steady and perpetual serenity." It is conspicuous in the characters of philosophers and holy men among all nations, and they who are possessed of this excellent frame of mind, control circumstances and conditions, and live as it were under the benign influence of God—of good. We above all people should be the happiest, surrounded as we are by so much that tends to the elevation of character, to purity of life and the recognition and practice of every Christian virtue; looking not to a far off God who sits enthroned beyond the skies, but seeking his presence in the hearts of those who are created in his and her own likeness and image. What a beautiful thought this is, the acknowledgment, not of the Trinity but of the Duality of Deity. Father, mother, one in spirit, but dual in expression, as we see clearly manifest in all created things. And is it not better to follow our Master and exemplar Jesus, than to place him in the Godhead, and lose the force of those intensely practical human teachings, that made his life not only at one with the Father, but with his brother man, "He came to seek and to save" and "was the first born among many brethren."

I often realize what a good work of reformation and regeneration Mother Ann Lee, the founder of our order inaugurated. Truly, her mission was a heaven inspired mission, proclaiming as she did that mankind were under

the power and dominion of sin, that the lust of the flesh was the root of all evil, and produced all the misery and unhappiness there was in the world; it also darkened the spiritual understanding so that mankind were unable to perceive the truth.

When those who obeyed her testimony formed the communal homes of the Societies of "Believers," they were based on the equality of the sexes. Woman, no more the slave of man's desires, stands as his equal in the pure celibate order; and, since the establishment and practical demonstration of righteousness, and purity in the domain of sex, how woman's cause has grown; surely motherhood is broadening in the sphere of its duties and relations to mankind, and when all sects and people shall acknowledge the Maternal Spirit in Deity, then will extend the glorifying, ennobling influence that shall redeem and uplift the race from all forms of gross evil and injustice to which mankind are now subject.

There is so much to interest and absorb our attention, indeed it seems as though all the great reforms of the day were but the stepping-stones to the grand heights to which we all are climbing, and we are anxious to see prosperity attend every effort that shall bring nearer the Millennium.

Loved Sister, your letters to dear ones at home, are to our feelings "as deep calling unto deep." Oh, how much we long to have you in our midst again. You are missed from the "Self-Improvement Society," we hold our meetings regularly once a week, and often place a chair in the circle for you. There has been much of inter-



est to employ our time, we are encouraged with the progress we are making. There have been some interesting articles read, one or more of those concerning societies, organizations, reform movements, etc. One member has written beautifully of the "King's Daughters," and of the society for the "Prevention of Cruelty to Animals," including the Bands of Mercy for children. Another member has written an article concerning the "Temperance Movement," from earliest existence; she interspersed much valuable information with well expressed, original thought of her own. Another member wrote nicely upon the "Peace Cause" and the progress of "Arbitration" in the nations, its many bloodless victories. One of the younger members informed us concerning the "Brotherhood of the Spirit" and "School of the Christ," an organization in existence at present. The young Sisters have a special singing meeting Friday evenings, for the cultivation and training of their voices.

While we are striving for intellectual culture we do not neglect the assembling of ourselves together for worship. We have had some beautiful spiritual meetings. The Christmas tide was very enjoyable. With new songs and interchange of many gifts, morning service, afternoon entertainment which was made up of original contributions and music, the day was profitably spent. We do not make merry and feast as the world feast, and while we had a bountiful repast, we were thankful that no harmless creature yielded up its life for our gustatory pleasure.

Injustice and heartlessness are even at our doors; there have been two evictions in the town of New Lebanon this winter for non-payment of rent and a foreclosure of mortgage. Not only pride and folly, but selfishness and greed are in the hearts of the children of men, and they fail to deal justly and love mercy.

I feel increasingly the necessity of dependence upon those higher spiritual powers that alone sustain and uplift from self and sin. We know from experience that we grow in nobleness of character and breadth of soul just in proportion as we merge our individual life and happiness in the life and happiness of others. The beautiful adornments of the spirit are meekness and purity.

We shall be glad to have you return to our home and hope that you will be blessed with renewed health and strength. We remember you in our prayers and hold you in our heart's affections. Give our kind regards and thanks to the good doctor who has been so faithful in attending to your case; may she be blessed in all her efforts to benefit humanity, and teach and preach the gospel of health.

We will extend to you our continued love and remembrance.

Ever your loving Sister, —

#### WHY AM I A CHRISTIAN?

WALTER SHEPHERD.

I SHOULD like to preface anything I may write on the above subject by a cordial endorsement of the remarks made by Elder Frederick, inviting us thus to devote our time and thought

on Sabbath days to the examination and study of the principles of our faith, and pointing out the benefit derived by committing thought to paper in an orderly manner. Some may wish to decline the effort because of other duties, because time will not admit of an elaborate or exhaustive essay, or because we do not wish to have our papers read to the family. These are feelings perhaps natural; but, in the cultivation of our faith, natural feelings of diffidence and indolence should be overcome.

In answering the question, Why am I a Christian? I will first define what I understand Christianity to be. True Christianity embodies the highest expression of divine truth, for the uplifting and salvation of the human race. The Christ angels have inspired prophets as mediums to utter saving truths suitable to the condition of the age in which they lived, and to the then receptivity of the race, since the beginning of creation. Jesus, the greatest exponent of Christian principles, gathered much truth revealed through other mediums: he reiterated it, and was inspired with a further and deeper revelation; chiefest of which was, unity of interest, in temporal and spiritual things, as against a selfish and exclusive interest. He taught the grand principle of human brotherhood, and inculcated the sublime doctrine taught in the parable, "Unto this last also, will I give a penny." The last man had only labored one hour, but his needs were the same as the other laborers; he had stood all the day idle, no one having hired him.

Jesus said, "Take no thought for

the morrow, what ye shall eat, or wherewithal ye shall be clothed." Mother Ann said, "Put your hands at work, and your hearts to God." This was better; and she had a stronger testimony against the lusts of the flesh, and the generative nature, than Jesus bore. That is now admitted by many thoughtful minds (in the world) to be the root of the evil tree in humanity, of which other evils are only branches.

I am a Christian, because I see that a united, consecrated interest in the welfare of my associates and fellow-travelers on life's journey, cultivates my spiritual life, and best helps me to overcome the lower propensities of my nature, and that, by contact with other souls in the same work, my character is tried and tested, and my evil nature revealed to me. I have the benefit of the struggles and examples of others to help in overcoming my own weaknesses. I believe that this testing and re-testing of character, by contact with others, is the only way by which we can gain knowledge how to avoid evil, and gain strength to grow together, and to harmonize in good. It is the way laid down by the Christ spirit, for the salvation of the race. In common with others, I desire peace and happiness, and I know that the good and evil in me will not harmonize: I want to be rid of the evil and to cultivate the good. A Christian life is the only way by which this can be done; therefore I am a Christian.

*Mt. Lebanon, N. Y.*

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The life is more than meat.

**"AS THE LIGHT OF SEVEN DAYS."**

LOUISA M. BELL.

*"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." Isa. xxx., 26.*

IN this remarkable passage, the prophet Isaiah evidently alluded to that progressive gospel work into which we are called, and which was also foreseen in the vision of John the Revelator, when the seven cycles of spiritual increase were repeatedly alluded to in prophetic language, as the "Seven Thunders which uttered their voices"—testimonies, each with increasing power against the man of sin. Also the "seven seals" that were to be opened: successive revelations of divine truth that should teach the laws of a more godly life. Seven is considered a mystic number and is much used in the sacred writings of all nations, as well as in both the Old and New Testament of the Christian Bible. The above passage refers to the period of prophecy fulfilled, the Millennial state wherein a new heaven and new earth should exist. In the symbolical language of the Scriptures, the moon represents the earth or civil government, and the sun divine revelation or the Church.

"The light of the moon shall be as the light of the sun,"—indicates that the civil government and every thing pertaining to the natural, or earthly life, shall be so perfectly controlled by the laws of truth and justice, so righteous in all its bearings as to belong as fully to the kingdom of God according to its nature and functions, as that

portion of the human race called into the higher, resurrection order which forms the Church. Humanity as a whole to be as a great temple of which Jerusalem was but a type;—the earthly order, its outer courts, the spiritual order, its inner courts. "The light of the sun shall be seven fold." This was prophetic of a church that shall include all the truths that have been revealed in previous cycles. The seven thunders, seven seals, and seven candlesticks—churches—each having some special truth.

We believe that in the gospel we are called practically to bear witness to every truth which has distinguished all the different churches, and to embody all the reforms for which the world are now working. When this is fully accomplished, Believers will be a strong united people, healed from every wound of sin, agreeably to the promise: "In that day when the Lord shall bind up the breach of his people and heal the stroke of their wound."

*Mt. Lebanon, N. Y.*

Whoso labors for his own,  
Casting not a thought abroad  
Is but level with the drone  
In the service of the Lord.  
Christian duties reach afar,  
To the utmost of our strength  
And no less our labors are,  
Than of giving all at length.  
Both the beggar and the prince  
Share the Father's kindest love;  
Just as loyal to the first,  
As the latter we should prove.

*M. Whitcher.*

You should expect temptations; and should not be afraid of them; for, although the devil can tempt you against your will, he cannot conquer you, unless you consent to be conquered.—*Peschoud.*

## THE MANIFESTO.

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**Editorial.**

In the early history of our Church, while our gospel fathers and mothers were battling against the elements of the world, and learning through these important lessons of the cross of Christ what they must do to be saved from the sins of the old inheritance; while they were battling against the elements in which they had been educated from childhood, they, at times, found the bars and bands so strong that it required a heroic effort to force a passage through, and allow them to rejoice as the conquerors of a subtle enemy.

Shouting and shaking are tame expressions by which to represent the work of their religious battle fields. It required the whole man, body, soul and spirit, in the fulness of his powers to contend earnestly and successfully "against the spiritual wickedness in heavenly places."

And yet at other times, while under an influence of divine blessing and the assurance of victory they would unite in a "union gift" and sing these simple words.

"The gospel is a pretty, little lesson to learn."

The very simplicity that was manifested in this peculiar gift, was in itself a valuable sermon and one that inspired the soul with a zeal to do right.

This lesson so easy to be learned and so valuable to its possessor was the gift of obedience. Obedience to the light that was manifested in the soul, and obedience to God's word and work.

There was nothing mysterious in the lesson, to be learned, nothing complicated and difficult of solution. It was an appeal to the conscience and was found to be the wonderful hope of salvation, and the power of the gospel testimony, through which they were to conquer the whole world.

Many of these men were soldiers of the Revolution and as they had fought without reserve for the salvation of their homes and their country, they were now fighting the bat-

cles of the Lord with equal zeal for a victory over the world. There was no spirit of compromise in this warfare. It was yea and amen. It was the voice of God that was leading them on to victory, and they pressed on with an assurance that they must receive the promised reward; the salvation of their souls. They zealously learned the lesson and obtained the victory.

The same pretty lesson is now presented to us and the same results that were wrought out in their lives will be made sure to us if we are ready to accept the precious gift. Not a word, not a note has been changed. It is the same warfare, the same zealous testimony and the same faithful observance of gospel principles that will secure a victory.

Nothing that is obscure or undefined has any place in this manifestation of the gospel of Christ. It is in the light and where the light of God shines there can be no darkness nor mystery.

When our good Elder H. L. Eads wrote, from the scriptures, "Other foundations can no man lay than that is laid, which is Jesus Christ," he had reference to just this very thing; obedience was his watchword. Obedience to the truth; obedience to that spiritual light which directs the soul to the cross of Christ.

Jesus in speaking of his gospel ministry has emphatically given this a prominent place, as he says. "Not my will, but thine be done." It

was the willing obedience of an enlightened soul. It was a foundation of righteousness upon which one could stand and feel secure from all harm. It was a little simple lesson which every one could learn and which would assure them as Jesus himself had said, an hundred fold in this time and in the world to come eternal life.

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AN article in memory of our Sister, Asenath Russell, was received too late for publication in this number.

BR. ARTHUR DOWE of Cal., writes on Feb. 24th;—"Our winter is over, and we are having lovely, almost tropical weather. Fruit trees are blooming and the hills around us are carpeted with a lovely green, soon to be changed into a beautiful, many colored mantle of flowers."

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#### DAY AND NIGHT.

LYDIA STAPLES.

ONE mass of gems the arching dome,  
One mellow twilight way,  
A burst of morn's effulgent light,  
And night is lost in day.

The lengthening shadows circle round,  
The sunbeams slide from sight,  
Far westward spreads a lake of gold,  
And day is lost in night.

An opening bud—a full blown rose,  
The sands of life are run;  
Death clasps time and eternity,  
And day and night are one.

*Mt. Lebanon, N. Y.*

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From the lowest depth there is a path  
to the loftiest height.—*Carlyle.*

## NOTES ABOUT HOME.

West Pittsfield.

Mar. 1893.

WE are bounded and surrounded by snow. The blizzard which probably originated in the boreal regions, found its way hither on the 20th ult. After displaying his mighty blowing powers for two consecutive days, he took a short respite or journeyed to other localities, but returned after a day's absence with renewed fierceness. For several days it was a constant strife with Brethren and workmen, to keep highways and pathways in a condition that made traveling possible.

We wonder if some of those Arctic explorers have not opened a channel through which those furious storms find their way into more temperate regions. Yet in the midst of storm and tempest, sunshine and calm, our trust is in an over-ruling Providence, believing that if we rely steadfastly on Him, working with patience the works which he requires, he will "temper the wind," give the promised seasons for sowing and reaping and in his own good time bestow every needful blessing.

A company of loved friends from the happy land of Canaan, while enjoying a day's outing, kindly called upon us and spent a few hours in social converse, greatly to our satisfaction. Bless us again with your presence dear friends, a cordial and welcome greeting will ever be extended to all our gospel kindred from afar or near. On the 2nd inst. a company of young people from our place reciprocated the call and notwithstanding the bad condition of the roads were enraptured with their day's enjoyment.

Another brave veteran, Elder Frederick Evans, a loved and revered Father in Israel, has passed on to the glory awaiting him in the heavenly life, full of honors and full of years. "Blessed are the dead that die in the Lord," who have nobly and faithfully wrought the work assigned them. And so they continue to leave us, those consecrated worthies, whose presence was like a benediction, and whose countenances beamed with the light of

purity. While biding our time here, may we wisely copy their Christian magnanimity and emulate their virtues.

We fully concur in the opinion so warmly expressed in the March No. of **MANIFESTO**, regarding the increasing richness and growth of each succeeding publication.

*Julia L. Sweet.*

Shaker Station, Conn.

THE experience of many persons has shown that it is by united effort that all progress has been made and lasting good accomplished. We should work in harmony with others and do all we can to progress in the right direction physically, morally and spiritually. There is strength in union. We should have a noble aim in view, and try to come as near the mark as possible.

When selecting eggs for sitting we should have the "ideal hens" in mind. They should come from a prolific ancestry. We ought to know their past record and breed with all the care we take to get the choicest stock in animals.

We have solved the problem of how to obtain plenty of eggs when they are forty cents a dozen. Warmth and a varied diet are indispensable. Hens must have the care that comes from a love of poultry, and it must be a regular and not a spasmodic attention.

*Daniel Orcutt.*

March 7, 1893.

THE stormy March with its winds and clouds is now reigning supreme, traveling is impeded with the snow drifts and many roads impassable. To reach the Depot from our place is quite difficult, and the fields are resorted to, and the aid of townsmen is required to keep any roads at all, as the wind fills up the track as fast as it is opened. The cream gatherer could not get through for three days the past week. The cold is not as severe at present as has been the past two months. Water is more plenty, which is a great blessing. Our new heating apparatus is now in working order and will be



fully appreciated. We have ten Radiators with coils in upper and lower halls which warm the house perfectly comfortable with one small furnace which is heated with coal, doing away with stoves and wood which required so much attention to keep warm at all. We are now released from the burden of providing wood which is quite an expense, and it will also be a saving of labor for those who provide it. These improvements are desirable to make home comfortable.

We are truly thankful for the many blessings which are ours to enjoy. Health prevails in our midst. Bountiful Father praise to thee for thy unfailing goodness.

The past I leave alone with Thee,  
My guardian and my stay;  
And with a spirit calm and free,  
I onward take my way.

*Maria Witham.*

#### Enfield, N. H.

North Family

March, 1893.

As we meet and mingle in the duties of life with the busy multitude of human beings, how varied our experiences; there are persons, who, like pleasing theories or some fine toned poem, make deep and lasting impressions upon us; they enter into our lives with precept or good examples, as noble ministers of true Christianity. While we may be able to gather valuable matter from abroad, we can also find much in our own homes equally as interesting and useful, in our intercourse with those united to us by like ideals and life works. True love for our fellow-beings creates Christian service, "to try all things, but hold fast to that which is good," and give of acquired soul wealth to others, with the devotedness and sweetness of spirit which characterized the late Phillips Brooks, who helped to make the the field of religion bloom with flowers of virtue and to eradicate from society that corruptibleness which destroys noble manhood and womanhood.

"Lives of great men all remind us,  
We can make our lives sublime;  
And departing leave behind us  
Footprints on the sands of time."

Awakened to the realization of moral responsibility, thus leaving life records proving that virtue pays, is the connecting link that binds the pure in spirit on earth and in heaven. As each flower adds beauty to earth's garden, so each mind with its individual aroma, should add to society, honor in its special sphere of action, nurtured and sustained by the spirit of godliness; for conscience, without Christian culture is mammon's servant, while the Christ garnished, make practical God's laws, and form the solid fabric of his Church, which the moth of lust or the rust of selfishness cannot soil. And what purer work is there than to uplift fallen humanity, and give to society that culture which makes all free and equal, intelligent and happy?

At present we are walled around with huge banks of snow, remnants of the 20th and 22nd days of Feb., at which date snow drifts measuring from five to eight feet deep could be found in nearly all directions.

Sisters not only proving indispensable in the domestic departments, have been well engaged in working on sale hosiery, throughout this cold season.

We were much pleased with the March Editorial; please accept our thanks for the same, with love for all.

*George H. Baxter.*

#### Canterbury, N. H.

Weather Record for February, 1893.

Highest Tem. during the month,	47.
Lowest " " " "	10.
Mean " " " "	18.2
Mean Maximum and Minimum	19.2
Snowfall	34.5in.
Total precipitation	4.7 "

N. A. BRIGGS.

March, 1893.

MARCH, the lion month of the year, came in just as we expected from the rough experiences of stormy February, but although storms and tempests have outwardly raged, the inward peace of the band of faithful Believers within our gospel home remains unbroken and undisturbed. Peace and plenty, temporally, and especially

spiritually, being the order of the days as they come and go with no thought for the morrows.

We are all glad to welcome Eldress Eliza Stratton, of the North Family, to the renewal of her former duties in the Ministry. Some fourteen years ago she removed from the Ministry and became an indefatigable Trustee, afterwards succeeding to the duties of Eldress at our North Family. The order of Ministry requiring her services once more, our Sister comes in again with a hearty and general welcome. As one comes, another goes, for the removal of Eldress Eliza to the Church necessitates a corresponding removal from it, and we bid God speed to our Sister Elmira Hills-grove who leaves us for the North Family, to become associate with Eldress Harriet March.

Amid the various changes of life the uppermost thought is constantly with us that the purity of life lived by all souls, compose the Zion of God, and not houses, lands or a multitude of people. This thought leads into another, that of all the papers in the land, our little MANIFESTO should be the most spiritual in its aims, from north to south teaching the use of all things as not abusing them, with the constant injunction that all our treasure-stores are being laid up in the heavens where neither moth nor rust can corrupt.

This should bear the stamp of the united effort of a united people, to render to God all things with equal gospel non-reservation. With this full spirit of resignation, we become more united and receive from the heavens a deeper baptism into the spirit of Christ, receiving with meekness the power of God into our souls, we need never be afraid of becoming worldly or too deeply engrossed with the various business duties that await our willing energies.

Our Sweater business affords us, by a steady receipt of orders, as much work as is desirable for our spiritual growth. Sister Lucy Ann Shepard has temporary charge in the absence of Sister Dorothea Cochran. Br. William Briggs finds scope for all his various resources of mechanical ingenuity to keep the machinery in smooth

going order. Our Br. David T. Williams, as engineer, is unremitting in his attention and care, leaving no room for anxiety in that direction. May God bless our dear Brethren and Sisters who are working among the intricacies of the machinery.

Then there is Br. George St. John, who with that forethought which his able predecessor Br. Arthur Bruce always exercised has already taken time by the forelock in the direction of spring garden operations. He is attending the usual early seed potatoes as they are sprouting for special forward garden planting.

*Albert Evans.*

### Shakers, N. Y.

#### Second Family.

March, 1893.

It is an old saying, one extreme follows another; so it is as regards the weather. In our last we were lamenting no snow, and now we have too much. We also have had but little water; probably the next will contain accounts of floods; so it goes the year around.

There is always something a little out of joint and not just as I would have had it, thus wails poor humanity. As we have been snowed in the past month we have not much that is new or interesting to write about. Our Beloved Ministry are here at their Valley home. The health of Society is as good as could be expected considering the cold and changeable weather.

If blizzards and windy weather have anything to do with longevity, we have had enough the past month to make us think of Methuselah's age. But we have come to the conclusion that there is enough for us to worry about that we can help, and to worry as little as possible about what we cannot help. It is well that we have not the charge of the weather for I do not think we could improve it, or make people more satisfied, therefore, let us remember that a contented mind is a continual feast.

*Isaac Anastatt.*

## North Family.

Mar. 1893.

WHAT a bond of union the little MANIFESTO is, on its monthly visits, bringing the best thoughts from dear Brethren and Sisters. It must be the tree that "yieldeth its fruit every month," and is for the healing of the nations.

By the time these notes appear the preliminary work on the farm and garden will have begun. What can be a more valuable adjunct to and as a means of healthy living than a well kept garden where not only the necessities but some of the luxuries can be produced that will thrive in this climate. And while the subject of horticulture is under discussion we would say to all lovers of melons, that they can be had from two to three weeks earlier than common by the use of a cold frame, glass, without bottom heat cut sod about six inches square and four inches thick from rich pasture land, invert and plant under glass early enough so that by the time out-door planting is ready they will have made growth to their fourth or sixth leaf and be ready to set in the open ground. A tastefully arranged and neatly kept flower bed in the lawn or dooryard is a source of innocent pleasure and profit to young and old. We know of no one flower that will give such a magnificent display and is as hardy as Drummond Phlox. Every lover of flowers must make his own selection. The kinds that can be selected from, are legion.

The wish from our beloved Brother, Daniel Orcutt that the MANIFESTO could make weekly instead of monthly visits touches a responsive chord in the souls of many of its readers. We are not given to indulge in flattery but would say with honest feelings, may the Editorial shadow never grow less, and all of the workers on our little missionary feel their hearts encouraged and their hands strengthened. We remember the words of Lawrence, "Don't give up the ship," and though at times out of sight of land we know that we have a pilot who is safe and we shall yet enter our port of destiny.

*Hamilton DeGraw.*

## Mt. Lebanon, N. Y.

Center Family.

March, 1893.

THE seasons come and the seasons go, thus have we passed through as severe a winter as one could imagine it possible for slender constitutions to endure, in the vicinity of Mount Lebanon. The weather prophets say it is not all over with yet, that the spring season will be cold enough at times, to test severely the buds on the trees and the roots in the ground. We hope for a fruitful harvest. When summer cometh, shall we behold the trees laden with luscious fruit adapted to the health of our frail bodies which are so easily effected by the changes of climate? Some have been severely afflicted with colds and we can but hope that the worst in this respect has passed off.

Snow has been so deep and drifted in our dooryard, for some days, as to make it difficult to move around where paths had not been made with plow or shovel. But the rain has carried the drifts away with a witness. Their disappearance forms water to fill the streams that flow through the valley below us, to the discomfort of the inhabitants there.

We are striving to live by the rule of right in all things, doing unto others as we wish to have done unto us in all the vicissitudes of life, in this our sweet Shaker home. We have but little here to mar our happiness, in comparison with those who have suffered to establish freedom of conscience. We can take all the comfort that is vouchsafed to us by the cross of Christ, whereby we are crucified to the world and the world to us. The elements of the world we are leaving behind, and are looking forward to the prize of our high calling which is in Christ; to the power that saves from sin and a sinful nature in all its forms.

*Catharine Van Houten.*

Ayer, Mass.

Mar. 1893.

ONCE more the sun shines upon us. After the storm comes a calm. I sympathize with dear friends who have ex-

perienced for the last week what we have here in Massachusetts, in the line of snow-storms. For five days we have had two yoke of oxen and a pair of horses trying to make the roads passable again, and yet they are anything but good roads now.

But perseverance, no doubt, will bring about good results. It has been quite different with us from what it was with Sambo. When his master was complaining of the rainy weather, he looked up into his master's face with his familiar smile and remarked:—"More rain, more rest, Massa."

With us it has been, more snow and wind, more hard work, Massa. But it is a long lane that has no turning. Our little boy after shoveling snow most of the day to make a path to draw his sled, exclaimed,—Well, it will be summer after awhile and then we wont have any snow to bother us. A good thought to look for the sunshine under every cloud, though the thought comes from a child.

In our divine service on Sabbath morning, we sung the piece,—

Joy and peace are my sunshine,  
And no day so overcast,  
But I catch the silver lining  
Shining through the stormy blast."

Could we think of this in the time of trial and look for the rift in the cloud where the sun is shining, I think we would many times, find joy in the trial instead of gloom and despondency.

Trials grow by dwelling upon them, like the snow ball, the more you roll it, the larger it grows, and the more we carry trials in memory the less we have of the spirit of Christ.

Dear Elder Henry, your last Editorial meets the feelings of our people, and the more we keep that spirit, the more growth we shall have temporally, as well as spiritually. In the world, but not of the world. Having so much of the spirit of our gospel that when duty calls for association, we carry our principles with us, and not come down from the cross. I admire true patriotism in any class, and especially among those who call themselves

soldiers of Christ. A coward is one of the meanest things of God's creation.

Out-door business is quite at a standstill, as we are trying to finish up with our woodpile.

*A. D. Barrett.*

**Alfred, Maine.**

March 12, 1893.

FEBRUARY gave us all the snow desired. I presume the clerk of the weather got tired of so much complaining and concluded to send down enough which he surely did. The teams were out nearly all of one week breaking roads. It took some little time for the roads to get in condition for travel.

The Brethren have well improved the sledding, for one hundred and forty cords of wood have been cut and hauled, ready for sawing, also one hundred thousand feet of lumber. To-day's rain has taken much of the snow, and before long we hope to enjoy the warm sunny days of spring.

The Editorial notes in March MANIFESTO were excellent. May the strength and blessing of heaven sustain the faithful watchmen of Zion, and may their days be prolonged for Zion's sake, that the principles and truths of this gospel may be proclaimed and maintained, is the prayer of a humble and sincere laborer in the vineyard.

*Fannie Casey.*

### A PLEA FOR PURITY OF LANGUAGE.

MAN communicates his thoughts and desires to his fellow-men through the medium of language. Conceptions and wishes, in order to be of any practical use to any person, foreign to self, or to be wrested from oblivion, must be clothed in words. These terms, or words, then, simply represent thoughts or ideas, which have been formulated by the activities of the mind. That the expression of the product of thinking be clear, it is highly essential for the thinker to be able to employ terms, which convey his true and full meaning. If he wants his desires to

be satisfactorily met, they must be thoroughly understood. This, of course necessitates a complete and accurate knowledge of the principles of the language, which he adopts as a means of communication.

If the diction of an author is imperfect or ambiguous, his meaning is liable to be misinterpreted and he becomes a victim of severe criticism. All intelligent and cultured persons unhesitatingly condemn erroneous statements and incorrect phrases, when they occur in the field of standard literature, but there seems to be more latitude and liberty granted in the sphere of ordinary conversation and daily intercourse. Why such is the case, it is rather difficult to explain, unless on the unwarranted ground, that a thing which is commonplace, needs not be conformable to the laws of truth or restricted to an honest and faithful representation. Familiarity, however, should not breed contempt. Certainly a blessing or benefit, which is unremittingly conferred, should not lose any virtue or efficacy through its frequency. The sun suffers no contamination from its daily shining, nor does stellar beauty fall into corruption from its frequent glorious nocturnal decoration of the heavens. Neither should language be allowed to be corrupted, on account of its constant use; but its purity and proper simplicity should be preserved at all times.

It is impossible, perhaps, for the uncultured and illiterate to conform to the accepted laws of the language, as laid down in the text-books on grammar and rhetoric, when they wish to communicate their thoughts and desires to their fellow-men. Custom and habit are the only rules observed in making their assertions, and these serve as guides in their choice of words and expressions.

The plea for purity and correctness in speech or writing, addresses itself, most particularly, to the learned, and those who are striving to reach the state of culture. The student, pursuing a higher course of learning, is confronted by its urgent claims, and he must, in one way or another, meet the demands, whether it be con-

siderately and intelligently, or remissly and indifferently. He should be very careful in the selection of terms in which to express properly his individual ideas and views. Here comes in a just demand for the exercise of guarding himself well against improper uses of certain phrases and words, which are found in ordinary conversation. Were less regard paid to customary and common expressions, and more originality and self-assertion manifested, there would be fewer erroneous statements.

The great abuse and corruption, which the English language suffers at the hands of scholars and intelligent people in general, are due, not so much to ignorance or lack of knowledge as to thoughtlessness and hasty utterances. They are familiar with the principles governing the appropriate use of words and sentences, but fail in the application of them to their own peculiar needs.

Unauthorized expressions and obsolete terms, as they fall from the lips of one who presumes to be learned, are very objectionable and repulsive to the sense of refined taste. Nothing perhaps detracts more from the efficacy and persuasive power of a public speaker, than a frequent or persistent abuse of certain rhetorical or grammatical principles. When he fails to clothe his thoughts in pure and fitting terms, his arguments fall far short of their desired acceptance and conviction. The cultivated ear calls for euphony and the harmonious arrangement of words into sentences, and whenever evident and conspicuous perversions of the language occur, it meets with an unpardonable offense. From such inaccuracies and errors, intelligence shrinks back with disgust and stamps the offender as unlettered and unpolished.

It must be admitted that a strict conformity to the laws of the language can not invariably be observed. No one ever passes beyond the state where he is liable to make mistakes, even though he exercises the greatest caution and thoughtfulness. It is not, however, the occasional misuse of words and terms that is so ve-



hemently attacked in this article, but their frequent and persistent abuse and corruption. Such as are guilty of this practice have no just apology to offer, but must be considered and branded as ignoring the purity, simplicity and beauty of their native tongue.—*Mercersburg College Monthly*.

Mount Lebanon, N. Y.  
North Family.

March 14, 1893.

THE past few months in our home has been fraught with many scenes well calculated to develop the better qualities in those who look at them aright. We have had a very perplexing time with our water pipes, and the supply has been cut off from the reservoir. This came about in consequence of the pipe which conveys the water, (a four inch pipe,) being laid in the brook and for a considerable distance upon the surface, depending upon the snow to cover and keep it from freezing.

The snow did not come until a long time after the frost, so the pipes were frozen and bursted. Several times we thawed out and repaired them, covering them with straw, but all to no purpose, except to get experience. After patching and wrapping several times with hands in ice water, until they were well nigh past feeling, or holding, we got experience enough. Our knowledge increasing, we added thereto wisdom, so that in future we will know just what to do.

We tried most thoroughly thawing by hot water, setting up a large kettle in the brook, and by sprinkling the wood with kerosene oil, we got the water boiling hot, and found by inserting a small iron pipe and pumping the hot water through, it was very effectual for a hundred feet or so; but when we came to pump it three hundred feet, and the water having no opportunity to get away, it became well nigh useless. So we picked up our traps, put the kettle in order, and came home; quit using our water motors and got a steam engine, ceased bathing in the tubs and prepared ten quart pails in which to bap-

tize. Then we went to desiring and wishing and praying that we might have a thaw and some rain. Well, it was a long time coming; but it came and with a rush. We turned the surface water into the reservoir and in a very few days it was nearly full.

We have been doing a little missionary work by advertising; the fruits of which will appear in due season.

As all are knowing to the demise of Elder Frederick, perhaps a little account of the final winding up of his notable career would be interesting. Thursday, the 9th, was the day appointed to do the last duties. A more characteristic day of his life and ministration could not have been chosen. A born Englishman, in the full sense and meaning of that word, ever on the alert to battle against error, and with his iconoclastic club to overthrow false systems and theologies without mercy, the day could not have been more apropos. The meeting house was prepared by starting a fire three days beforehand, and introducing a large coal stove, and every preparation was made for a large meeting.

The roads over the mountain were in a very unsafe condition by reason of the enormous snow drifts, but all the same, notice was given out and we determined to do our best. Wednesday was beautiful; at 12 o'clock at night, the stars shone brightly; but before morning the heavens began to pour out, and they did not cease to weep, except at intervals, until the next day.

In the morning we drove up to the grave, saw that everything was in order there; shoveled a path from the house to the place of meeting, preparatory to walking over; but the rain and the thaw came on so abundantly that it was impracticable for the Sisters to walk. We had loaned the large sleigh to our Canaan friends, and the roads from there were considered impassable, so they could not, or did not come up. We had just bought a light sleigh, which was prepared to carry the corpse, but this got broken before meeting, in traveling to and from the meeting-house. We tried to borrow an-



other, but failed; so we took our lumber sleighs, put the farm-wagon boxes on them, covered the whole with new blankets, and put on the riding wagon seats, lashing the back seat to prevent tipping, and carried the Sisters over amid wind and rain to the place assigned. The Brethren and boys put on their rubber boots and walked.

To the great surprise of everybody, whom should we meet but Elder George Wilcox and two Sisters, coming from over the mountain, which was supposed to be utterly impassable, wending their way to pay their last tributes. At last we were assembled, and some few of our neighbors, and ready to commence the services at 1 o'clock.

The meeting proper lasted three hours and a quarter; then came the last duties; the interment. As the traveling was so very bad, only those who could be of service were appointed to go to the grave. Then followed a scene never to be forgotten. The water was coming down the road leading to the grave in quantity sufficient to drive a good sized saw-mill.

Up a little distance, and over the cemetery, the snow from the hills had slid down, covering the track entirely to a depth of from two to three feet. Nothing daunted, on we went till one side of the sleigh went down and only by stopping the team at once, and all hands holding on to the sleigh, was it prevented from tipping completely over. Struggling through the snow and water over the tops of rubber boots, we got to the grave and secured some shovels, dug the snow from the upper side of the sleigh to bring it down level, and from under the horses and in front of them, and so came right side up to the grave. This we found full of water and running over. Down to the house, by the short cut, to get pails; then we returned, bailed out the water and performed the last duty. Getting home about 6 o'clock, we sat down in solemn reflection.

Elder George and company could not return over the mountain, even if they

had so desired. They remained over until Saturday morning, then took the cars for home. Thus ended one extraordinary mundane life and a funeral service that was as interesting as it was arduous. There was thrilling music in the whole of it. The apparent discords only made the harmony more sublime. Music talks to the soul; and we have heard no uncertain sound. In kindest love,

*Daniel Offord.*

SHAKERS, N. Y. FEB. 1893.

BELOVED ELDER HENRY;—As I was reading Elder Daniel Offord's article in the March MANIFESTO, it brought to my mind a pleasant little episode that once took place in our religious service. It seems that Eldress Ruth Landon had for some reason called upon a very bashful Sister to make some demonstration of her zeal, and in her frustration, the Sister replied;—"You begin."

Would it not be a good plan for Elder Daniel to begin and sound the key note?

In kindest love,

Isaac Anstatt.

A MINISTER recently killed 31 robins on Staten Island, and was obliged to pay \$5 for each bird that he killed. Such was the law, although he pleaded his innocence and ignorance of the fact.

He paid dear for his whistle.

## Deaths.

Asenath Russell, at Enfield, N. H. Feb. 28, 1893. Age 46 yrs. 6 mo. and 17 days.

As a lamb without blemish,  
As a pure spotless dove,  
Is the soul who has given,  
All its talents to God.  
They're like gold in the furnace,  
Well refined from dross,  
Who bow in submission  
To the work of the cross.

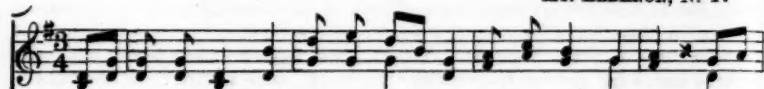
M. M. KENISTON.

Elder Frederick W. Evans, at Mt. Lebanon, N. Y. Mar. 6, 1893. Age 84 yrs. 9 mo. and 27 days.

## OUR ETERNITY.

*"The Truth shall make you free."*—JOHN viii., 32.

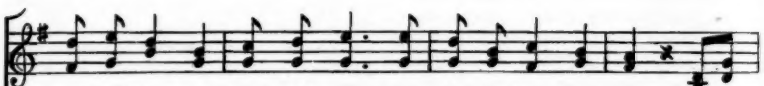
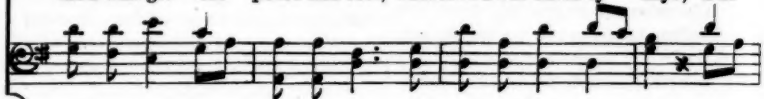
MT. LEBANON, N. Y.



1. O Ho - ly Spir - it! earnest - ly Our hearts ap - peal to thee; We
2. We see the sun - lit mountain peak That ris - es high and grand,—The
3. Thy sav - ing grace will pu - ri - fy And make our spirits bright; Thy
4. We know our lives with good are blest, And to thee of - fer praise; 'Tis



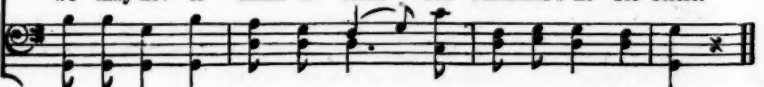
ask in true hu - mil - i - ty, For pow'r that mak - eth free. We  
truth our yearn - ing spir - its seek, And there - on we would stand; So  
hand will ev - 'ry need sup - ply, If we but ask a - - right; And  
thou who giv - est peace and rest, That crown our earth - ly days; But



will not shun a need - ed cross, One du - ty leave un - done, If  
we will climb the mountain side, The rocks may wound our feet, But  
through re - pen - tance we may rise Tri - umphant o - ver sin; Wilt  
still we yearn for an in - crease Of faith, of hope, and life, That



thus we may be cleansed from dross, We'll take them ev - 'ry one.  
If thou wilt with us a - bide, All dan - gers we can meet.  
thou a - new our souls bap - tize? That vict - 'ry we may win.  
we may nev - er think to cease The Christian's no - ble strife.



SHAKER STATION, CONN., MARCH, 1893.

DEAR CHILDREN:—"Pray without ceasing." To pray without ceasing is to constantly cherish a heartfelt desire to be led in the paths of purity and truth. The power and strength of habit is often not realized. By cultivation or indulgence all habits are strengthened. If you cultivate only pure thoughts, sinful desires can never find a place in your hearts. Bad deeds can be developed only from bad thoughts. Fast and strong bad habits grow, swift they lead to grief and woe. By yielding to sin you may sell your birthright. Spiritual death awaits you in a life of sin. You must pay in suffering for every departure from right. A temptation resisted gives added strength to resist the next one. Be on the watch when the tempter assails.

"Praying always with all prayer." How can you pray always? By ever cultivating a humble, prayerful spirit. Humility and watchfulness yield peaceful fruits of righteousness. Oh the comfort, the blessedness of prayer. Heartfelt prayer is alone acceptable. Prayer and watching will bring cheerfulness of heart and restfulness of spirit. "Prayer in all things—great and small things." To act with a pure intention, and with reference to the will of God, is the best of all prayers. Practicing that which is pure makes you so in daily life. Build on virtue and you will be strong, watch and pray and overcome wrong.

Die to sin. Make sure of heaven. Strive for the crown unfading. Improve what each hour brings to you of duty and of privilege. Duties not performed cause loss of happiness. The path of duty is plain. Walk therein.

Your Brother,  
D. ORCUTT.

THERE is nothing like prayer for producing calm self-possession.—When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—James.

## Books and Papers.

### A REMARKABLE HISTORY.

WE recently published a strongly commendatory notice of "Alden's Cyclopaedia of History." In the interest of our readers we wish to repeat and emphasize what we said. A good Universal History ought to be in every home; this is certainly excellent, if not the very best for general use and reference ever published, covering all nations (except the United States, to be published separately) and from B. C. 5004 to A. D. 1892. Certainly it is the cheapest historical work we have ever seen; but that is what readers generally will expect from Mr. Alden, who has done so much to place the highest class of literature within popular reach. To get such a vast amount of matter within such small compass the type used is necessarily small, but it is beautifully clear, and the paper, printing and binding are of the best. Send 10 cents to Mr. Alden and he will send you a sample volume of 160 pages, containing the history of several nations complete, by which you can judge for yourself whether you want the entire work. His catalogue of choice books, 128 pages, sent post-paid for 2 cents, presents a wonderful feast for book lovers. Address JOHN B. ALDEN, Publisher, 57 Rose St., New York.

### PANSIES.

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The 1893 issue is called the Poets' Number because it is filled with appropriate quotations from prominent authors, making it of great interest to all. Five elegant colored plates, with lithograph covers, descriptions of newest and best vegetables, all for only 10 cents, which can be deducted from first order. The publishers are JAMES VICK'S SONS, Rochester, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for March is almost crowded with articles relating to its specialty, and the number will be read with unusual interest. It is published by the Fowler & Wells Co., at \$1.50 a year or 15c. a number, address 25 East 21st Street, New York.

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THE JOURNAL OF HYGIEIO-THERAPY. March. Contents. Heads and Faces; Hygienic Cure for Intemperance; The Efficiency of Hygieio-Therapy; Agitation in America; Cleanliness; How can it be done; Letters from Friends, etc. etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

HALL'S JOURNAL OF HEALTH. March. Contents. Physical Necessities; Behind the Counter; Mound Builders; Diphtheria; Free and Forced Vaccination; Women in the Sick Room; Smoking by Boys; Uncomfortable People; Tannin in Tea; Healthy Bed Clothing, etc., etc. Office 206 Broadway, New York.

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